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chapter on the Work of Allied Organizations, the author deals with societies working in special fields, for example, the Audubon movement, that of the Anti-Vivisectionists and others.

The prevention of cruelty to children is an important phase of the humane movement. Professor McCrea gives but the briefest summary of this work, leaving this extensive field to others who are already pushing forward exhaustive researches. One has but to glance through the extensive bibliography which is appended to realize the magnitude of the task of gathering together the facts which, for the first time, have been brought together. With admirable judgment Professor McCrea has condensed this material and has put the gist of it into small compass and readable form.

Too often a student of the social sciences is apt to forget that there are humanitarian interests other than those of man to man. The social reformer is apt to limit his endeavors to humans only. No one, however, can read the story of the humane movement for the protection of helpless creatures without realizing its intimate relation to the wider program of social betterment. It is not possible for the spirit and sentiment of fair play, which is growing in men's minds, and which stands for equal opportunities and the righting of abuses, to distinguish between the treatment and assistance accorded to man and beast.

E. E. PRATT.

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The World's Peoples. A popular account of their bodily and mental characters, beliefs, traditions, political and social institutions. By A. H. KEANE. (London: Hutchinson and Company, 1908. Pp. xii, 434. 6 s.)

Although there are already too many merely popular compilations in ethnography the present manual meets a real need as an authoritative and brief description of the ethnic groups of the world. It covers within a brief space the field occupied by more ambitious works like Ratzel's *Völkerkunde* and by *The Living Races of Mankind*. Written primarily for the general reader rather than for the professional ethnographer, its point of view is none the less that of the latest scientific research. Dr. Keane pur-

posely ignores some of the great moot points in ethnography. He takes pains to make clear at the beginning that many of these problems have been made unnecessarily difficult by the persistently wrongheaded attitude of the specialists towards the more abstruse aspects of primitive institutions. He points out, for instance, that "many things which now seem to form essential parts of religious systems are of a purely social, or, say, mundane, nature, antecedent to all religious, or, say, supernatural, beliefs." In any practical account of certain institutions, however, like tabu or totemism, it is easily possible to indicate their origin and nature, despite their having caused so much "mystification on the part of speculators beginning at the wrong end."

The present consensus of opinion favorable to the theory of monogenism finds in Keane an emphatic advocate. He decides on the Pliocene period as the probable time of the differentiation of a distinctly human type. Accepting the simplest of all possible bases for race classification, he divides men into four great groups: Negroes or Blacks, Mongols or Yellow, Amerinds, Red or Brown, and Caucasians, White or Dark. To each of these subdivisions two chapters of description are devoted. Both physical and social characters are described, and there are abundant and well chosen illustrations. The book has a fairly adequate index.

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The Ethics of Progress. By CHARLES F. DOLE. (New York: Thomas Y. Crowell and Company. \$1.50 net.)

It is hardly accurate to classify this volume as a contribution to ethics, it is more properly to be described as a helpful and inspiring addition to the shelf of books dealing with social problems. Mr. Dole's book is devoted to a thoughtful discussion of the doctrine of good will, which he regards as the key to the theory of ethics. In his view good will is not a mere sentiment depending upon "the character or attractiveness of its subject." It is not good nature. It is not goodness. It is not saying that a man feels kindly or means well. On the other hand "to affirm that the man *wills well* is to say an altogether different thing." That connotes will, sympathy, intelligence, motion, effort, devotion.